LETTER VIII.

More specific forms of their contrariety to the principles of Revelation—Their good man not a Christian—Contrasted with St. Paul—Their theory of happiness essentially different from the evangelical — Short statement of both—In moralizing on life, they do not habitually consider, and they prevent their readers from considering, the present state as introductory to another—Their consolations for distress, old age, and death, widely different, on the whole, from those

of sublimity and happiness in death—Examples from tragedy....p. 230

LETTER IX.

The estimate of the depraved moral condition of human nature is quite different in revelation and polite literature—Consequently, the Redemption by Jesus Christ, which appears with such momentous importance in the one, is, in comparison, a trifle in the other—Our fine writers employ and justify antichris-tian motives to action, especially the love of fame—The morality of this passion argued—The earnest repression it shown to be a duty—Some of the lighter

